THE

HERALD OF TRUTH.

"And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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Charity the first essential of all Religion:

The Address spoken by the President, C. A. TULK, ESQ. *at a late Anniversary Meeting of the Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg.*

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GENTLEMEN,

AS I have experienced your kind indulgence upon several former occasions, when I have had the honour of addressing you from this chair, I have the less fear but you will extend the same indulgence to me now, especially as my discourse is connected with a subject of considerable importance, and I shall have frequent opportunities of ennobling it from the matchless writings of our Swedenborg. It has been proposed by the gentlemen of our Committee, that a series of Resolutions should be drawn up, explanatory of the leading views and doctrines of our enlightened author, and that such resolutions should be published, as the concurrent testimony of those, who have experienced in their own bosoms the rich blessings, which, by the gracious providence of the Lord, they were designed to convey. This, though I am conscious of its imperfections, yet as it has received the sanction of your Committee, I shall, in the course of this day's meeting, submit to your determination; and as the first resolution, may have, I conceive considerable effect upon the public mind, by presenting one of the noblest, and most captivating features of these writings, I may be permitted to expatiate more at large upon the subject in this address, and to draw from these sacred fountains, such draughts, as, I trust, may forever be incorporated in our minds and lives.

So comprehensive, and yet so profound and important, are all the writings of our illustrious author, that the understanding, which seeks to be instructed, while it delights and rejoices in the glorious firmament of heavenly knowledge which they present at every turn, will sink abashed at its own insignificance, and humble itself before that Divine Wisdom, Who has unveiled a portion of His brightness, in the rich volumes of His chosen servant. For here all the principles on which they rest are orderly and harmonious, and beautiful, because they are connected with, and subordinate to, essential order, harmony and beauty; every subject is important because it is adapted to make man eternally good, and wise, and happy; it is applicable and useful

to him in all his relations of civil, moral, and spiritual life, because it begins from Him, who embraces all possible varietes of state, and the divine and infinite process of whose glorification presents a mirror, in which all the families of creation may read their own states, and thus possess the means, if they desire it, of advancing to eternity in the life of regeneration.

Such is the magnificent portal which the mere knowledge of heavenly truth will present to the eye of the humble and sincere; but if, estimating this as the means only, and not as the end of his creation, he advance into the affection and life of heavenly truth, all that he has passed, however splendid and alluring for the time, will appear *by comparison* as nothing, and he will humble himself still more before his Divine Parent, because he will feel more sensibly his own unworthiness, and will see, and rejoice to see, more distinctly, the worth and excellence of others. Thus will the love of truth point and conduct him to the love of good, and finally bring him into the exercise of self-renunciation, charity, and peace, and connect him with the Supreme Good, as the only Author and Preserver of their being. And it is this sacred spirit of charity, kindness and forbearance, which, forming, as it were, their soul, and animating every portion of these volumes, constitutes, in my opinion, one of their most attractive charms. You can discover in them no narrow pale of doctrine to circumscribe the church, because in the sight of God such pale has no existence; nor is even the disinclination for any peculiar form of truth, however excellent and pure that form may be, made the barrier to separate man from access to his Creator, who in all states and with all His children stands continually at the door and knocks, and who requires only that they should hear his voice,—the voice of love and charity,—and open the door, to enter in and sup with them and they with Him. Such is the universality of these sacred doctrines, that, in the right spirit of their reception, we know of no distinction but between those who love the Lord their God above all things and their neighbour as themselves, and those who reject such loves to their self-destruction: but to these latter the same spirit, which they breathe throughout, is ever stretching forth the hand of mercy, and, as far as possible, binding up their wounds and pouring in oil and wine. And it is this,—and not the mere apprehension of truth, which must be as various as human minds, and at best but obscure, which, in the universal view of these heavenly doctrines, truly constitutes the church. For between the Lord and man there can indeed exist a parallelism as to good, but none as to truth. It is this pure spirit of charity, which, wherever it meets with receptive minds, however different from other minds in the doctrinals and rituals they embrace, builds them up into a church, brings all in peace and concord under the same Almighty wings, and of the countless myriads both in the heavens and the earths, forms a ONE, of which the Lord is the essential life and soul. "Were charity essential to all," says our illustrious author, "then would all be governed by the Lord as one man, for all would be as members and

organs of one body, which, although they are not of similar forms, nor of similar functions, bear relation to one heart, on which they depend both in general and particular, be their respective forms ever so various; in this case too every one would say of another, in whatsoever doctrine, or in whatsoever external worship he were principled,—*This is my brother, I see that he worships the Lord and is a good man.*" [A. C. 2385.] May not such sentiments be strictly called divine, which embrace the good of every denomination; which acknowledge no essential distinction but between charity, and faith separate from charity; and which are pre-eminently a crown of glory to this last and purest dispensation of heavenly wisdom? If then, with all our heart, and all our soul, and all our strength, we cling fast to these principles of life, truth of doctrine must still more strengthen and support us every step we take; the church, both in general and as to every individual, will be brought as a daughter *clothed in fine needle-work* unto the KING, because she will be all glorious *within:* she cannot fall, because love and charity will be regarded more and more as the constituents of true religion, but will advance with accelerated steps in the path from whence other churches have declined; "which," according to the same illustrious testimony, "were at first guiltless and innocent, like what is recorded of the primitive Christian church, soon after the coming of the Lord. For at that time all the children of the church lived one among another as brothers, called themselves brethren, and mutually loved each other. But in process of time," he adds, "charity diminished, and at length disappeared: as charity vanished, evil succeeded, and with evils, falses insinuated themselves; from these came schisms and heresies, which would never have existed, had charity continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion or way of thinking, which they would have left to the conscience of each; judging and condemning no one for his opinions, if he did not deny these fundemental principles, the Lord, eternal life, and the Word, and if he maintained nothing contrary to divine order or the commandments of the Decalogue." [A. C. 1834.]

In this then lies one most marked distinction between the writings of Swedenborg, and those of other theologians, and on this rests their claim to the serious consideration of all Christian denominations, that their essential doctrines are as universal as the heat and light of the sun of nature, and carry with them in their noble and enlarged views of true religion the stamp of their divine origin. For these doctrines enquire not, as the testimonial of a true member of the church, whether he bear the name of a Roman Catholic, a Calvinist, a Lutheran, or an Arminian, for they hold that the church of the Lord is extended even to those who never heard His name; these, if they live according to their religious tenets, in the love of the Supreme, and in charity towards their neighbour, have within them the tacit acknowledgment of the Lord, and are received into His heavenly kingdom: how much

more then among the members of the various forms of christianity, however erroneous and perverted, for they, more than the former, have the power of approaching the Lord, of loving Him, and of practising His commandments by loving one another! Are there not, even in the midst of the most perverted systems of faith, those, who in simplicity of heart and life are in the essentials of true religion, by shunning all evils because they are sinful in the sight of God, and by loving their neighbour as themselves? What, though they maintain as a tenet that charity is grounded in, and to be subservient to faith; if they live in the practice of charity, notwithstanding they are in error as to doctrine, they are in truth as to life, and have within them the Lord's church or kingdom. Do they assert that good ought to be done with a view to recompense in heaven, and yet in doing good, have never thought of merit? they too are in the Lord's kingdom, and if not in this, in another and a fuller state freely and readily receive the truth. On the other hand, we must all, I am confident, with one voice acknowledge, that this interior and more powerful manifestation, is in itself nothing, but as it contributes to the growth of heavenly love and charity, and that it is possible, however dreadful such a state, by receiving it in the understanding only, to live a life of faith alone, and thus increase the condemnation. For in the ends regarded, consists the sole difference between a right reception of the laws of order, and their perversion; between miracle and magic; between the correspondences of the ancient church which communicated with the societies of heaven, and the correspondences of the Egyptians by which they were leagued with the spirits of darkness. The correspondences in both cases were the same, but then the ends regarded were as wide asunder as the east is from the west. In the one the ruling ends were the love of God and of the neighbour; in the other, the loves of self and of the world. Thus true religion is to be sought for in pure and holy ends, and not in external means; and by this golden chain of union and brotherly love would the writings of our Swedenborg link together the good of all nations, and people and tongues; by the universal bond of life, and not by the partial pale of doctrine. "If," as he observes, "Life conjoins, doctrine will never separate; but if only doctrine conjoins, as is the case at this day within the church, then there is a mutual separation. That doctrine does separate mankind is very evident; for he who is of one doctrine condemns another sometimes to hell. But that doctrine does not so separate, if life conjoins, is likewise evident; for he who is in goodness of life does not condemn another who is of a different opinion, but leaves it to his faith and conscience, extending this rule even to those who are out of the church; for he says in his heart, that ignorance cannot condemn any, if, like infants, who are also in ignorance, they live in innocence and mutual love." [A. C. 4468.]

JESUS CHRIST THE ONLY TRUE GOD.

The sacred word was given to man for his instruction to eternal life,

to guide him in the path of everlasting happiness, and to the knowledge of that living God who is the Saviour of all men.

If we divide the letter of scripture, we shall make it full of contradictions, and if we strain it into a proof that there are a plurality of persons in the Godhead, it is equally shocking: but if we take this word of truth collectively, we shall find that there is only *one God*, and only *one Saviour*, and that this true and only God, *is the true and only Saviour;* and that the work of redemption was effected by this Jehovah God assuming the human nature.

That it was God *himself* that thus assumed the human nature, the great Jehovah, the same God who was and ever will be, the Alpha and Omega, the great I AM who spake to Moses, the whole of the sacred scriptures abundantly testify.

There are three things which I would wish first to state in this lit tle work, that the impartial reader may be able to judge for himself whether these things are so.

1st. That the self-existent Deity is unapproachable.

2dly. That the Son, or Glorified Humanity, is the only medium by which we alone worship the Divinity.

3dly. That in *worshipping the Lord Jesus Christ*, we worship the one true and only God of Heaven and Earth, Father, Son, and Holy Ghost, *in one glorified Person.*

1st. That the self-existent Deity is unapproachable.

That Divinity (unoriginated and eternal) cannot be approached, is plainly demonstrated in the sacred scriptures, and accords with our finite notions, even when extended to the uttermost. It is a light which no man can approach.

Our Lord himself testifies, "No man cometh unto the Father but by me, I am the way, the truth, and the life; John xiv. 6. I am the door, by me if any man enter in he shall be saved; but he that attempts to climb up any other way, the same is a thief and a robber; John x. 9. And when Moses desired to see the face of Jehovah, the answer out of the cloud was, "thou canst not see my face and live." Exodus xxxiii. 20. The idea which mankind in general have entertained of the deity is, that he is indescribable, invisible and incomprehensible, therefore that to know and see the Father, he must be rendered visible and approachable, and that we can approach him only in that body, form, or medium, with which Divinity hath clothed himself for that purpose.

2ndly. That the Humanity, is glorified and made one with the Divinity, and therefore *ought to be worshipped* is evident. Our Lord says, "I proceeded forth and came from God, I came from the Father and am come into the world; again, I leave the world and go to the Father." Whence we infer, that the divine human essence of our Saviour existed with the divinity before his incarnation, even from eternity; hence he made us likenesses of himself, as in Gen. i. 27. "In the image of God created he him; male and female created he them."

That the Lord Jesus Christ is Jehovah from eternity, and that he came into the world to conquer and subdue the power of darkness in the human principle, by uniting this human principle with his divine, and thus becoming the divine medium by which he may be *approached and worshipped as the only God in one Divine person* is evident from these passages out of the word, "Lo this is our God, we have waited for him, and he will save us; we will be glad and rejoice in his salvation;" from which it appears that God Jehovah was himself expected, and the prophet's testimony exactly corresponds with John the Baptist's, "the voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert an highway for our God." "The glory of Jehovah shall be revealed and all flesh shall see it together;" "Behold the Lord Jehovah will come in strength." See Isa. xxv. 9. xli. 35. 1. 10. Matt. 3. Mark. i. 3. Luke iii. 4.

Whosoever considers the incarnation of the Lord Jesus, may soon perceive why this appellation was given, "*The Son of God*," and that it was not one God begetting another, as some have vainly supposed, but it was *God manifested in the flesh*, or in the humanity. For in the Angel's salutation to Mary he said, "the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God;" Luke i. 35. Not a distinct God from the Father

That the Father himself manifested his divinity in the humanity, *and so became Jesus a Saviour*, is evident from these words in Isaiah, "The Lord himself shall give you a sign: behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel, God with us." See Isa. vii. 14, Matt. i. 23. And again, " unto us a child is born, unto us a Son is given; the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. ix. 6.

The Lord is called the Son of God, and the Son of Man, where redemption, salvation, regeneration, and reformation are treated of, appears from the following passages in the New Testament, "The Son of Man came to give His life a ransom for many—The Son of Man came to seek and to save that which was lost—He that soweth the good seed is the Son of Man—The Son of Man hath power on earth to forgive sins."

These things are predicted concerning His humanity, in his state of sufferings and humiliation, before the Father: but when his humanity was glorified, he then became one with the Father, as he himself teaches in John xiv. 20, " At that day ye shall know that I am in my Father, and ye in me, and I in you." Thus the *humanity* is the medium through, or by which, we worship the *divinity*. This fact is declared so fully in the New Testament, that one would think it almost impossible for an attentive reader not to see it.

Mankind have however lost sight of it, *that the humanity of the Lord is only to be worshipped as the divine medium to the Father;* as it is declared, John v. 23. " All men should honour the Son, even as they

honour the Father. He that honoureth not the Son, honoureth not the Father."

That the Lord was worshipped in the Humanity during his abode upon earth is incontrovertible: Peter worshipped the Lord when he cried out, "Lord save me!" and he was saved by the Lord from sinking into the water; and when he returned into the ship, he again worshipped him. Another instance of the Lord being worshipped is recorded of the blind man to whom Jesus gave sight; "and he said, Lord I believe; and he worshipped him." John ix. 38.

Further proofs of the Lord being worshipped by the woman of Canaan, Matt. xv. 25, "Then came she and worshipped Him, saying, "Lord help me!" also in Matt. xxi. 9, when he went up to Jerusalem, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" From these considerations it follows of course that he was worshipped as GOD here on earth, and that the *Lord Jesus Christ is the* ONLY GOD, consequently must be worshipped; and they who worship any other God save the Lord and Saviour Jesus Christ are no better than spiritual adulterers, falsifying the word of truth, as he himself declares, "Unless that ye believe that I am he, ye shall die in your sins." And as a further proof that he was not only the Son but the Father, the I AM who spake to Moses, Philip saith John xiv. 9, "Lord shew us the Father and it sufficeth us," our Lord's answer was pointed—"HE THAT HATH SEEN ME, HATH SEEN THE FATHER."

How great is the danger of Trinitarianism, of giving glory to three Divine Persons, each whereof is God and Lord, (consequently there must be three Gods) in opposition to the first and great commandment, Exod. xx. 30. "I AM THE LORD THY GOD, THOU SHALT HAVE NO OTHER GOD BEFORE ME."

The Apostles had no idea of a trinity of persons, as is evident from the creed of that church, which is called *the Apostles' creed*, where it is said, I believe in God the Father, &c. &c. There is no expression used that can justify the idea of a Son born from eternity, nor of a trinity of persons in the Godhead. The Apostles prove undeniably that Jesus Christ was very God, Father as to his all begetting divinity, Son as to his humanity, and Holy Ghost as to his divine proceeding from both; as it respects not only creation, but even the ultimates in redemption and salvation.

That Jesus Christ is God in the acts of redemption, as well as in creation, appears from the following passages—"Who is this that cometh from Edom, with dyed garments from Bosrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Isa. lxiii. 1. "For he said, surely they are my people, children that will not lie: so he was their Saviour. In his love and in his pity he redeemed them." Isa. lxiii. 8, 9.—"Jehovah of Hosts is his name, and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called. Isa. liv. 5. "All flesh shall know that I, Jehovah, am thy Saviour and Redeemer." Isa. xlix. 26.

Respecting the Creation we are informed in the

OLD TEST.

Gen. i. 1.

In the beginning God created the heavens and the earth.

PSALMS.

The heavens are thine and the earth also is thine; as for the world and the fulness thereof, thou hast founded them.

NEW.

John i. 10.

He was in the world and the world was made by him, and the world knew him not.

For by Him (that is by Christ) were all things created that are in heaven and in earth, whether they be thrones, &c. &c.

If we ascribe this subject to preservation, we shall find it the same, that the Old and New Testaments confirm this great truth—*the unity of one God in the person of Jesus Christ.*

PSALMS.

Thou, O Lord, art my hiding place, thou shalt preserve me from trouble.

NEW TEST.

The Lord Jesus shall deliver me from every evil work, and preserve me to his heavenly kingdom.

Respecting Salvation.

OLD.

Isa. xliii. 25.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa. xliii. 11.

I, even I, am the Lord, and besides me there is no Saviour.

NEW.

Matt. i. 21.

Thou shalt call his name Jesus for he shall save his people from their sins.

John iv. 42.

For we have heard him ourselves and know that he is indeed the Christ, the Saviour of the world.

In Regeneration the Lord is thus described.

Ezek. xxxvi. 26.

A new heart will I give you, and a new spirit will I put within you, &c.

2 Cor. v. 17.

If any man be in Christ he is a new creature; old things are passed way; all things are become new.

Whether, my dear reader, you take the titles from the Old or New Testament, you will find that they speak exactly one uniform language, and testify that Jehovah the Lord, or Jesus Christ Son of Man, is one God, consisting of a *trinity* not of persons, but of

Father,	Son,	Holy Ghost,
Divinity,	Humanity,	Divine Proceeding,
Soul,	Body,	and Operation.

for just as soul, body, and operation constitute a man—so Father, Son and Holy Ghost centre in one God.

Selected from the old and New Testament.

OLD	NEW.
Deut. vi. 4. The Lord our God is one Lord.	Jude i, 35. The only wise God our Saviour.
Isa. xlv. 22. I am God and there is none else.	Romans ix. v. Christ over all God blessed forever,
Deut. xxviii. 58, Fear this glorious and fearful name, the Lord thy God.	John xx. 28. Thomas answered, My Lord and my God!
Jer. x. 10. The Lord is the true God.	John v. 20. We are in him that is true, even in Jesus Christ; this is the true God and eternal life.
Isa. xlii. 8. I am the Lord, that is my name.	Phil. ii 11. Every tongue shall confess that Jesus Christ is Lord.
Ps. xxiv. 3. 10. Who is the King of Glory? the Lord strong and mighty.	I Cor. ii. 8. The Princes of this world crucified the Lord of Glory.
Exod. v. 2.—xx 2. Who is the Lord? I am the Lord thy God.	Acts ix. 5. Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest.
Isa. xliv. 6. Thus saith Jehovah the King of Israel and his redeemer, Jehovah of Hosts, I am the first and the last.	Rev. xxii. 13. 16. I am Alpha and Omega the begining and the ending, the first and the last. I Jesus have sent my Angel to testify unto you these things.
Isa. xlviii. 12. Hearken unto me, Oh Jacob; I am he.	John viii. 24. 28. If ye believe not that I am he ye shall die in your sins.
Gen. xvii. 1. The Lord appeared unto Abram, and said unto him, I am the Almighty,	Rev. i. 8. 13. 13. I am the Almighty; and I turned to see the voice that spake, and I saw one like the son of man.
I Kings viii. 39. Thou, even thou only, knowest the hearts of all the children of men.	John ii. 25. He, Jesus, knew their thoughts, and needed not that any should testify of man; for he knew what was in man.

Isa. ii. 5.

Come ye, and let us walk in the light of the Lord.

John ix. 3, 5.

Jesus answered, I am the light of the world.

EXTRACT

FROM THE WRITINGS OF EMANUEL SWEDENBORG.

It is a known thing, that faith grounded in love is an essential medium of salvation, and that hence it is a principle of the doctrine of the church; but inasmuch as it is of importance to know how man may be in illustration, so as to learn the truths which must constitute his faith, and in affection to do the goods which must constitute his love, and thus may know whether his faith be the faith of truth, and his love the love of good, this shall be shewn in order, as follows: I. Let him read the Word every day, either one or two chapters, and learn from a master and from preachings the dogmas of his religion; and especially let him learn that God is one, that the Lord is God of Heaven and earth, (John iii. 35; chap. xvii. 2; Mathew xi. 37; chap. xxviii. 18;) that the Word is holy, that there is a heaven and a hell, and that there is a life after death. II. Let him learn from the Word, from a master, and from preachings, what works are sins, and that they are especially adulteries, thefts, murders, false testimonies, and several others mentioned in the decalogue; likewise that lascivious and obscene thoughts also are adulteries, that frauds and illicit gains also are thefts; that hatred and revenges also are murders; and that lies and blasphemations also are false testimonies; and so on. Let him learn all these things as he advanceth from infancy to the age of adolescence. III.. When man begins to think from himself, which is the case after the age of adolescence, it must then be the first and primary principle with him, *to desist from doing evils, because they are sins against the Word, thus against God; and that if he doeth them, he cannot go into life eternal, but into hell;* and afterwards as he advanceth in years, to shun them, as accursed, and turn away from them even in thought and intention. But in order to desist from them, and shun and become averse to them, he must supplicate the Lord for His aid. The sins, from which he must desist,and which he must shun and become averse to, are principally adulteries, frauds, illicit gains, hatreds, revenges, lies, blasphemations, and a puffed up mind. IV. In proportion as man detesteth these things by reason of their being against the Word, and thence against God, in the same proportion communication is given him with the Lord, and conjunction is effected with heaven; for the Lord entereth, and with the Lord heaven, as evils are removed, for these and their falses are the sole hindrances: the reason is, because man is set in the midst between heaven and hell, wherefore hell acts from the one part, and heaven from the other: in proportion therefore as evils which are from hell are removed, in the same proportion goods from heaven enter, for the Lord saith, "Behold I stand at the

door and knock, if any man hear my voice, and open the door, I will enter in unto him," Apocalypse iii. 20. But if man desisteth from evils from any other cause than because they are sins, and against the Word, and thence against God, no conjunction with heaven is effected for him, because his desisting is from himself, and not from the Lord; the Lord is in the Word, insomuch that He is called the Word, John i. 1, 2, 3, 4, because the Word is from Him; that hence conjunction is effected of heaven with the man of the church by the Word, may be seen in the work concerning *Heaven and Hell*, n. 303 to 310. V. So far then as man detesteth those sins, so far good affections enter; as, for example, so far as he detesteth adulteries, so far chastity entereth; so far as he detesteth frauds and unlawful gains, so far sincerity and justice enter; so far as he detesteth hatreds and revenges, so far charity entereth; so far as he detesteth lies and blasphemations, so far truth entereth: and so far as he detesteth a puffed up mind, so far entereth humility before God, and the love of his neighbour as himself, and so on: from hence it follows, that to shun evils, is to do goods. VI. So far as man is in those good affections, so far he is led of the Lord, and not of himself; and so far as he acteth from them, so far he doeth good works, because he doeth them from the Lord, and not from himself: in such case he then acteth from chastity, from sincerity and justice, from charity and from truth, in humility before God, and no one can act from these of himself. VII. The spiritual affections, which the Lord bestoweth on the man who is in those principles and acteth from them, are the affection of knowing and understanding the truths and goods of heaven and the church, together with the affection of willing and doing them; likewise the affection attended with zeal of combating against falses and evils, and dissipating them, both with himself and others: hence man hath faith and love, and hence he hath intelligence and wisdom. VIII. Thus, and no otherwise, is man reformed: and so far as he knoweth and believeth truths, and willeth and doeth them, so far he is regenerated, and from natural becomes spiritual; so likewise with respect to his faith and love.

If evils are not removed because they are sins, all things which man thinks, speaks, wills, and does, are not good nor true before God, however they may appear as good and true before the world: the reason is, because they are not from the Lord but from man, for it is the love of man and of the world from which they are derived, and which is in them. Most people at this day believe that they shall come into heaven if they have faith, live piously, and do some good works; and yet they do not hold evils in aversion on account of their being sins, whence they either commit them, or believe them to be allowable, and they that believe them to be allowable, commit them when opportunity is given: but let them know, that their faith is not faith, that their piety is not piety, and their good works are not good, for they flow from the impurities which lie inwardly concealed in man, the externals deriving all their quality from the internals; for the

Lord saith, "Thou blind Pharisee, cleanse first the outside of the cup and platter, that the inside may be clean also," Matt. xxiii. 26. From these considerations it may now appear, that if man could fulfil all things of the law, if he should give much to the poor, if he should do good to the fatherless and the widow, nay, if he should also give bread to the hungry and drink to the thirsty, gather the sojourners and clothe the naked, visit the sick and them that are bound in prison, if he should preach the gospel strenuously and convert the gentiles, frequent temples and hear preachings with devotion, attend the sacrament of the supper frequently, and be instant in prayer, with other things of a like nature, and his internal is not purified from hatred and revenge, from craftiness and malice, from insincerity and injustice, from the filthy delight of adultery, from the love of self and the love of rule thence derived, and the pride of self derived intelligence, from contempt of others in comparison with himself, and from all other evils and the falses thence derived, still all those works are hypocritical, and are from the man himself and not from the Lord. But, on the other hand, those same works, when the internal is purified, are all good, because they are from the Lord with man, who cannot then do otherwise than perform such things, because he is in the love and faith of doing them. What is here said, has been testified to me from a thousand examples in the spiritual world: I have there heard it granted to many to recollect the actions of their life in the world, and to enumerate the good works they had done; but when their internal was opened, it was discovered to be full of all evil and the false thence derived, and then it was revealed to them, that the good works which they enumerated were done from themselves, because for the sake of themselves and the world, and that they flowed from their interior evils; whence they appeared as scorched with fire, or as black with soot. But the case is otherwise with those who have abstained from doing evils from the Word, and have afterwards shunned and become averse to them, on account of their being sins, and contrary to love to God and love towards their neighbour: the works of such, although they were in like manner perceived by them as done from themselves, were all good, and appeared from the light of heaven white as snow and wool, Isaiah i. 12 to 18. These are the works which are understood in the Word by works, which can by no means be separated from faith, for faith separated from them is dead, and dead faith is a faith of what is false originating in an evil love, or it is a mere thought that a thing is so, whilst the life is still evil.

That to abstain from evils from any other cause whatever than from the Word, doth not purify the internal man, is evident from the origin of evil works and from the origin of good works; as he who abstaineth from adulteries from fear of the civil law and its punishments, from fear of the loss of fame and thence of honour, from fear of hurt arising from poverty, covetousness or avarice, from fear of sickness as a consequence thereof, from fear of brawls at home with his wife, and consequent intranquility of life, from fear of being beaten by the ser-

vants of the injured husband, from infirmity arising either from abuse, or age, or impotence, yea, even from natural good, and the moral principle thence derived, as not being becoming and honest, &c. and from these causes alone liveth chastely, still he is interiorly unchaste and an adulterer if he doth not abstain from them on the ground of spiritual faith, which is the faith that adulteries are infernal because contrary to the divine law, and thence contrary to the fear of God and to the love of his neighbour. And so in all other cases.

From what has been adduced, it may now be seen, what is the nature and quality of the internal and the external, likewise what is the nature and quality of faith and of love; viz: that faith and love appertain to man when his internal hath been purified from evils in the manner above mentioned, and that they do not appertain to him if the internal is not purified; and that where faith and love are, there heaven is; and that where faith and love are not, there hell is. *See Apocalypse Explained*, vol. v. n. 803.

THE REASONS WHY THE CHARACTER OF GOD OFTEN APPEARS DIFFERENT FROM WHAT IT REALLY IS.

If we compare the disposition of our Lord, God and Saviour Jesus Christ, with that of His disciples, we shall find, in many instances, a striking difference. When He and they were about to enter into a village of the Samaritans, and were refused admittance, some of the disciples were immediately for calling down fire from heaven to destroy them. "*But Jesus rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.*" At another time the disciples said, "*Lord we saw a man casting out devils in thy name, and we forbade him, because he followed not us.*" But our blessed Lord, who is all mercy and goodness, replied, "FORBID HIM NOT." And at another time, when little children were brought unto Him, His disciples rebuked those who brought them; but our Lord was displeased at this, "*and took them* [the little children] *up in His arms, put His hands upon them and blessed them.*" From the character of our Lord, and from the spirit of all His instructions, we have reason to conclude, that those religious principles are the most likely to be true, that are the most mild, compassionate and merciful, and in all respects the most like himself. In the passages above cited, we are presented with a view of our Heavenly Father, in His true character. And could we always see Him, as He really is, he would always appear the same—all mercy, tenderness and love. And though He often appears otherwise to us, it ought not to be attributed to any change or difference in Him; but entirely to the mediums through which we view Him. I will illustrate my meaning by example. The sun, the source of natural day, is beautiful, sublime, and resplendant; and is uniformly and continually the same.

But to us, how different is its appearance at different times. And yet the causes, which produce these different appearances, have no connection with the sun, but are closely connected with ourselves. They are confined, I may say, to our own neighbourhood, and never extend far from the surface of the earth, while the sun, in all its brightness and glory, remains unchangeable, nearly one hundred millions of miles beyond their farthest influence. And, therefore, all the effects, which they can produce, are confined entirely to ourselves. During the hours of the day, the sun frequently seems to hide his face from our view, but the truth is, the clouds of our atmosphere intercept our vision. Sometimes he appears red and angry, and sometimes pale and dim; but these appearances are occasioned by the vapours and smoke, by which we are immediately surrounded. At other times, he seems to withdraw entirely from us, and to leave us in thick darkness; but this is not strictly true, for he remains in the same place as before, and equally surrounded by mid-day splendour. The darkness we experience, is occasioned by the revolution and opacity of this earth, on which we live. Something of the above description is also true respecting our Heavenly Father, who is the Sun of righteousness or the spiritual Sun, and from whom we receive all our spiritual light, as we do all our natural light from the natural sun. And while we are constantly surrounded by the works and mercies of infinite power and goodness, if we cannot obtain any distinct views of the character and perfections of God, it must be because our spiritual vision is intercepted by the thick clouds of ignorance, blindness or depravity. Does our Heavenly Father appear to us angry, capricious, or vindictive? it is because our spiritual vision is perverted by the passions, prejudices or errors, which naturally flow from our fallen state. Does he appear, at times, entirely to withdraw himself from us, and leave us in total spiritual darkness? it is only an appearance, he is still the same, and with him there is no shadow of turning. The change is in us, we have averted ourselves from him, and have thereby become incapable of receiving that heavenly light, which is ever and continually flowing from him. In consequence of this spiritual darkness, many people have fallen into a destructive error, and believe that God is the author of all the miseries which they experience, and thus, that all their sufferings and deprivations are inflicted upon them by Him, according to His arbitrary will and pleasure. And thus has He become the great object of their fear and dread. They resemble the sick child, who is not afraid of his disease, but who dreads the physician, and believes that he inflicts upon him all the pain and distress which he suffers. He is not so anxious that his disease should be removed, as that the physician should cease to torment him. So the man who is spiritually sick and blind, does not seem to know, that the causes of all his misery are in himself, and must be removed before he can enjoy any thing like spiritual health and happiness. He does not consider that his misery, is the unavoidable consequence of sin, but believes it to be a punishment inflicted upon him by God, and at the same time also be-

lieves, that God could render him perfectly happy, if He was so disposed. He feels, therefore, as if the object of religion and of prayer was to induce God to be merciful and propitious. He is, therefore, endeavouring to effect a change, where there neither ought, or can be any. And while engaged in this, he forgets, or overlooks the one, that is indispensible to his happiness, that is, the change that should take place in himself, and without which, not even a God can render him happy. It is a truth, which ought to be known to every one, that it is not God, which renders the wicked miserable, but it is sin, which renders them so. Not that God is thereby induced to punish them, but it is sin itself that makes them miserable. It unfits them for happiness,—it renders them incapable of receiving it. But God is ever wishing to bestow it upon them, and never fails to do it, as fast as they, by the removal of sin, prepare themselves for its reception. Many seem also to believe, that mankind, at the present day, are as criminal in the sight of God, and as deserving of punishment for original sin, as for actual and wilful transgression. But this is a mistake. Yet the very existence of such a belief, is a lamentable proof, that the effects of the fall are very great, and that the rational powers of man are injured, in the same degree, that his affections are depraved. And this defect, in the understanding, is more plainly manifested on spiritual and theological subjects than on any other. But as it is no fault of ours, that we are born with this hereditary evil in our natures, it is impossible that it can be imputed to us for sin; or that it can render us guilty in the sight of God. And if, as we come forward in life, we are faithful and careful, by divine assistance, to oppose and subdue all those evil propensities of our nature, and thus never suffer them to lead us astray, we shall find that we shall not be called upon to answer for the sins of our parents,—we shall also find no divine wrath manifested towards us, and we shall learn, to our unspeakable comfort, that our Heavenly Father, is ever desirous of bestowing upon us the greatest possible degree of happiness that we are capable of receiving. But, if instead of opposing these evils within us, we reject our better judgment, and the warnings of conscience, and submit to them, and suffer them to lead us into vice and crime, then indeed we appropriate them, and make them our own; then we become answerable for all the wickedness and all the misery they bring upon us, and then, and not till then, do we become criminal in the sight of God.

ON THE SITUATION OF INFANTS AFTER DEATH.

Abundant testimony can be found in the sacred scriptures to prove, that as no one can be saved by the righteousness of another, so no one shall be condemned for the sins of another. Children shall not be punished for the sins of their parents, nor parents, any farther than they have been accessaries, for the sins of their children.—The soul that sinneth it shall die. Thus we may learn that no one has

any sin to answer for, but his own actual transgressions. And this opinion is not only perfectly consistent with scripture, but with reason; our finer feelings do not revolt at it, and propriety and justice unite to support it. But notwithstanding the destructive nature of sin, and the awful criminality attending it, yet we find that it can all be washed away by repentance, by ceasing to do evil and learning to do well. As in Ezek. "*when the wicked man turneth away from the wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive.*" "*Because he considereth and turneth away from all his transgressions, that he hath committed, he shall surely live and not die.*" Thus we find that it is not only actual evil that produces misery, but actual evil unrepented of. It follows then that infants can neither be criminal or miserable, and as we are after death to be judged, only for deeds done in the body, it is impossible that there can be any condemnation for infants, for by them there were no deeds done in the body. And it is very evident from the words of our Lord, that there was no previous charge standing against them. For he said, "*suffer little children to come unto me and forbid them not, for of such is the kingdom of God.*" And "*except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven.*" Now is it possible that there can be a more positive proof that little children are pure and innocent in the sight of God? Here it will perhaps be argued that as infants have committed no sin to expose them to misery, so they have performed no acts of righteousness to entitle them to happiness. But this objection is founded on the idea of human merit, and as human merit cannot have even a possible existence, this objection must fall. And it should be remembered that our Heavenly Father created all the human family with the capacity of becoming happy, and therefore all will be happy who do not destroy that capacity by sin. Those who die in infancy have not destroyed that capacity by sin, and as they have not had an opportunity to bring it to maturity in this world, they certainly will in the next. I am pleased with the idea that I shall give no offence by opposing a popular opinion, for on this subject there does not appear ever to have been any fixed opinion. A few scattering conjectures or mere suppositions, for many centuries past, have contained in relation to this matter, all the wisdom and all the knowledge that the wisest theologians could give. And never until the establishment of the New Jerusalem, has there ever been a regular church, with a systematic and fixed belief on this important and interesting subject. But the ways of God are not as our ways, nor his thoughts as our thoughts. And so far is he from inflicting misery on the innocent, that he is infinitely more merciful and kind even to the most guilty, than the very best of men are to each other.

It is generally believed that when a man is pure and holy at the time of his death, that he is also pure and holy on his arrival in the other world. And that if any one is very depraved and wicked here at the time of his death, that he will also be very wicked there. Now is it unreasonable to suppose that those who leave this world in infan-

cy, should also on their arrival, be in a state of infancy there? Have we not reason to conclude that every individual of the human race will make his appearance in that world in the same state as to good or evil, knowledge, or ignorance, in which he leaves this? And will it not be readily admitted that every human being will eventually be either happy or miserable? As actual sin has been proved to be the only cause of misery, it follows that those who die in infancy cannot be miserable. There must of course then be some way by which they can be rendered happy. We know that the soul of an infant in this world is in an infant state, as well as the body, and I think we may also know that if the infant soul, leaves this infant body, that it must arrive in the other world in the same infant state in which it leaves this. We also know, perfectly well, that the soul or spirit of an infant is not capable of enjoying in any considerable degree the happiness even of this world, much less then can it in the same state, be capable of enjoying the more exalted happiness of Heaven. And is it rational for us to conclude that because it did not arrive to maturity in this world, that it never will in the world to come? Would such an opinion be consistent with the character, wisdom and goodness of God? Now it is believed in the New Jerusalem that as soon as the infant spirit arrives in the other world, it is immediately put under the care and direction of holy angels; and as by instruction and example it progresses from infancy to manhood, all its powers and faculties are gradually expanded until they arrive to maturity, when it becomes capable of the full enjoyment of all the beatitudes and felicities of angels.

The idea, that the infant spirit, is gradually brought to maturity, in the other world, may perhaps, by some, be considered as fanciful, or absurd. But let us examine it. It is very plain, that the spirit, which leaves the material body in infancy, must in some way or other be brought to maturity, in order that it may be capacitated for the enjoyment of heaven; and there are but two possible ways in which this can be done. One is, by the instantaneous operation of infinite power, and the other gradually, and by the use of means. We shall find, on examining the works of our Heavenly Father, so far as our knowledge can extend, that every thing has its beginning,—its state of progression, and finally its state of maturity. And in nothing is this more observable, than in the soul or mind of man. We see how gradually it is brought forward, by the use of means, from a state of incipiency to youth, and from that to manhood. And as there is no proof to the contrary, why is it not reasonable to conclude, that infant spirits, after they leave this world, are brought to maturity in the other, in a similar manner? There is something, in this view of the subject, so rational, so consistent, so satisfactory, and so conformable to the character and providence of God, that I cannot imagine how an unprejudiced mind can possibly reject it. Remove this, and you leave an awful void in the mind, or can only fill it with darkness, doubt and confusion.

But those bereaved parents, who can realize this view, find therein so much comfort and consolation, that the keenness of their affliction is taken away, and the bitterness of their sorrow removed. Indeed, in their minds, death seems to have lost its sting, and the grave its victory. It is hard, indeed, to part with a darling and promising child. The ties of nature cannot be broken without pain. The body cannot be consigned to the grave, without regret and emotion. But the above opinion will operate as a healing balm to their wounds, and their regret will soon be lost in the consideration of the superior advantages and prospects of the child. Had it remained in this world, it would, like all others, have been continually surrounded by dangers and evils. The wisest of parents are often at a loss how to manage the infant mind—they feel their imperfections—their liability to err, and the danger of giving their child a wrong impression. They know the follies and vices of the world, to which it is always more or less exposed. And it is hardly possible for parents, so carefully to guard the tender mind, but some ill-disposed person will gain access, and instil into it such ideas as are vicious and impure, as fast as it can receive them. And as the child should approach the age of youth, and mingle more with the world, the danger would still increase. Sound judgment and discretion, are qualities not to be expected in a person very young. Passions of every description, are then strong and vivid, and easily excited, thus the inexperienced youth, suspecting no evil, may easily be led astray. The allurements of vice, and the snares of the wicked, are continually presented to view. Indeed, it seems almost impossible, that the young should be exposed to such a variety of evils and temptations, and entirely escape. But how different is the situation of the child, who leaves this world in infancy. Under the guardianship of God, and the immediate instruction of holy angels, he will never be exposed to any contaminating evil, nor can his infant mind ever receive any improper impression. No wicked example can ever be brought before his eyes, or the voice of impurity ever sound in his ears. The allurements of sin, and the snares of the wicked, can never approach him. The fascinating voice of the siren, which in this world would softly convey poison to the soul, can never be heard in his blessed abode. But the song that delights him, is the song of the angels, and the music that enchants him, the music of heaven. Such is the comfort and the consolation that parents should feel on the death of a child, and such the delightful certainty they ought to enjoy. And it should be their constant endeavour, so to regulate their lives, by the will and word of God, that they may be prepared for the everlasting enjoyment of his happy society above. And when they go hence, he may perhaps be the first to meet and welcome them to a world of bliss, and introduce them to all the joys of Heaven.

On the importance of Education.

Arcana Cœlestia, n. 5934. In the natural principle there are scientifics of various kinds; the lowest are immediately from the external things of sense and the body, and relate to earthly, corporeal, and worldly things; there are scientifics which relate to the civil state, its government and laws, which are somewhat more interior: there are scientifics respecting moral life, which are still more interior; but those which regard spiritual life, are more interior than all; these are the truths of the church, which are nothing but scientifics, unless grounded in the good of love, for then they pass out of the natural principle, and are in spiritual light.

I presume none of your readers are deficient in estimating the value of spiritual knowledge, but probably there may be some who think too lightly of natural scientifics; for when a person first becomes acquainted with genuine divine knowledge, he is very likely to account all other knowledge as mere dross. But we learn from the beautiful gradation of science just described, that every species, in its order, has its use; so that natural knowledges of the several degrees, moral, civil, worldly and corporeal, may be considered, in respect to spiritual knowledges, as the hands and feet are to the interiors of the body.

The study of natural knowledge is calculated to prepare the way for interior spiritual instruction, the former being chiefly derived from the observation of things as they appear, but the latter from the revelation of the interior truths of the Holy Word. Exterior scientifics comprise the knowledge of language;—of the history of nature;—of the productions of art;—of the inventions of man;—of civil institutions, national and social;—of various states of society in different countries and at different periods;—and the knowledge of moral actions, so as to be able accurately to define their qualities, and state their effect upon individual and general happiness. The implantation of these knowledges having been commenced in the course of a good education, they will be expanded and increased by an intercourse with the word, and prove conducive to a variety of uses: amongst which, one of the most interesting is the assistance they afford to our endeavours to propagate the truth. Variety of knowledge will render our society agreeable to persons in various degrees and states of intelligence, to whom we may be able to impart some comparatively interior truth, or stop the progress of some error. When interior knowledges are connected with exterior in our own minds, we are enabled to connect them in the minds of another; we can descend to the exterior thought of another, and lead him as much higher as he is able and willing to go, and by apt illustrations and comparisons we may greatly impress and assist his conceptions, and likewise meet such objections as will naturally arise in the minds of those, who, drawing their ideas chiefly from external impressions, are under the influence of fallacious appearances. Thus we may be able to remove obstruc-

tions to the reception of the doctrines of the New-Jerusalem, which would otherwise lie in the way.

A. C. 8005. Interior things flow down and become visible to man in the scientific principle, in which they terminate as in their base, and by which they are supported, to prevent their being severed asunder. Moreover, scientifics are circumstanced as the bones in man; if they are distorted or out of joint, the form and actions of the body are affected. See also *Ap. Ex.* 569, page 435.

A. C. 9922. There is given an external or natural memory, which is of things in the natural world, which are called scientifics, and there is given an internal memory, which is of things in the spiritual world, which are called the goods of love and the truths of faith; these must be within scientifics, which, without them, are like an external without an internal, or like a body without a soul.

From these numbers we learn the emptiness of natural science seprate from spiritual, which is said to be like a body without a soul: and it follows, that spiritual knowledge, unaccompanied by a due portion of natural, is like an internal enclosed in an external, which is incomplete, unadapted for the performance of its purposes, and incapable of affording it a proper degree of protection and security.

Constituted as society is at present, it would be dangerous to our temporal interests to abstract our minds in any *very great* degree from the things of time and space, however such abstraction may be suited to the high capacities of human beings, and essentially connected with the contemplation of spiritual things. By indulging a habit of thinking only on the subjects of the interior memory, those of the exterior will become languid and inanimate, outward things will lose that degree of interest in our eyes which is requisite to keep alive prudence and diligence, and give energy and effect to our exertions in the business of life, a due attention to which, while it advances our worldly prosperity, constitutes us valuable members of the community. This disposition to abstraction will be best counteracted, by furnishing the exterior memory, in the course of a good education, with such a store of materials, as will be sufficient for the several uses of social, rational, and civil life.

A. C. 4760. They who are in an affirmative principle, when they consult their scientifics, confirm the truth and corroborate faith by them, or see confirmations by correspondence, if not otherwise.

It is a distinguishing quality of the doctrines of the New Church, that they are not only in an eminent degree above all other systems connected with practical duties, but they also illustrate and elevate all subjects of natural science—a truth which the experience of every sincere and intelligent recipient will daily confirm. This arises from the harmony which necessarily subsists in the several branches of the divine government, the superior of which respect celestial and spiritual things, and the inferior, natural things: but as, in the several systems which prevail with the various denominations of Christians, the views of the Divine Being, His government and operations, are not in

agreement with heavenly truth, it follows, that just observations of natural things do not confirm such notions; and hence it is frequently said, "what have reason and science to do with matters of faith."

A. C. 4964. In the ancient church, doctrinals treated of love to God and charity towards the neighbour, but the scientifics treated of the correspondences of the spiritual with the natural world, and of representatives of spiritual and celestial things in natural and terrestrial things.

A. C. 5213. The scientifics to which those things which are of faith and charity can be in-applied, are all the scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence and wisdom, affections, yea, all truths of interior and exterior nature, as well visible as invisible, because these correspond to spiritual truths.

The New Church chiefly derives its wisdom from the science of correspondences. In order to attain any proficiency in that science, it is essential to have clear conceptions of the two classes of subjects which correspond, things spiritual and things natural; the former are to be obtained from our inestimable writings, but not completely, until the mind by regeneration has entered into spiritual states, and has thus acquired an *experimental* idea of spiritual principles;—the latter are only to be obtained by observation and reading, the foundation of which is laid in a good education. How is it possible that our notions of correspondence should be otherwise than obscure, if we are deficient in the knowledge of the *qualities* and *uses* of natural things? for these correspond with spiritual uses; the mere idea of the *appearance* of a thing will not enable us to see its proper spiritual correspondence.

A. C. 1435. Without things of science, man, *as man*, is not capable of forming a single idea of thought: the ideas of thought are grounded upon those things which are impressed on the memory by the objects of sense, wherefore scientifics are the vessels of things spiritual; and affections formed by bodily things of a good quality are the vessels of things celestial. See also *A. C.* 1495, and 3310

Man has not, like the brute creation, any innate science, but he is formed to begin from the lowest degree of science, and gradually to ascend higher and higher without ever reaching the summit; the first impressions being the base, on which those that afterwards succeed in series are founded. If the things which are impressed on the memory from without are the only mediums whereby man can think, it is evident, that he can think more clearly and forcibly according to the quantity, beauty, and order of those impressions; for the spiritual things can flow in fully and freely, when there is an abundance of scientific vessels suited to receive them, and their mutual correspondence will be perfect, in proportion to the excellence of each.

A. C. 8628. Sciences are spiritual riches, whereby a man may do service to himself, his neighbour and his country, and, like dress, are for use and ornament.

This beautiful and comprehensive passage contains a vast sum of particulars, which are both beyond my ability, and the limits of your pages, fully to unfold; but every one, according to his intelligence, will perceive those particulars, both as to quality and quantity.

Some of the uses of science, the knowledge of which is peculiar to the members of the New Church, have been adverted to, and probably several others might have been added. It has been shewn that science assists the propagation of truth, that it affords a covering and protection to interior principles, that it serves to confirm truth, that it enables us to form just ideas concerning correspondence, and in general, to think more clearly and fully of spiritual things. (*To be continued.*)

Answer

TO THE LAST COMMUNICATION OF "D," PUBLISHED IN THE THIRD NUMBER OF THE HERALD OF TRUTH.

I admit, without the least hesitation, that the death and sufferings of our Lord God and Saviour Jesus Christ, were for our sakes, and that without them the whole human race would have been forever lost; but I do not believe that it was the justice or vengeance of God that would have destroyed them, but that it was sin. It was not the Father that punished the Son—it was not the powers of Heaven that formed a league against him—no; it was the powers of darkness—it was the devil and satan—it was the same infernal principles that were in operation against man, and that would have completely and everlastingly destroyed him if our blessed Lord had not interfered to prevent it. There was no necessity that God should take any active part in the punishment or destruction of his creatures, for this was the work of the devil, and he had nearly completed it. If God, therefore, wished them to be punished or destroyed, he had nothing to do but to let the devil have his own way. And it is certainly a very strange idea that God should do any thing to render man miserable, when the devil was on the very point of accomplishing it forever without his assistance. We should remember that the nature of God is in every respect exactly the opposite to that of the devil; but if the vicarious principle is true, they, for once, were on the same side, and acted in unison. But this horrible idea will not stand the test of careful investigation. From God comes all real good and all true happiness. From the devil comes all sin and of consequence all misery. As man became sinful, he became miserable, and in the same proportion the powers of darkness gained the ascendency over him, and, had they not been checked in their operations, would have entirely destroyed him. To prevent this destruction, our blessed Lord clad himself with a frail humanity, came down amongst them, and within the sphere of their operations, και παρεδωκεν εαυτον, and he delivered himself up to be acted upon as they act upon man, and thus he experienced the miseries of their evil influences and temptations, and they exerted

the same power on him that they did on man; thus we perceive that he really and truly suffered ὑπερ ἡμῶν for us, and they pursued their evil designs against him until they accomplished his death on the cross, and there he became a sacrifice, τω Θεω to God; this last clause in the literal sense is only an apparent truth, but in the spiritual sense it is a real truth, as I shall show presently. Man at that day, as well as this, instead of considering their miseries as the natural consequences of sin, supposed that they were inflicted by God, and therefore they believed that the sufferings of our Lord came from the same source. And so dearly did they love their sins, and so dark and dim was their spiritual vision, that they could more easily believe that their misery was an arbitrary punishment from God, than the natural consequence of their own wickedness.

But it should be remembered, that not only the powers of darkness out of man were to be conquered, but also the powers of darkness in man. And in order for this, it was necessary that the Lord should assume a frail humanity, so that the powers of darkness could assault and tempt him, and that he, by virtue of the divinity within him, might meet and conquer them, and thus by opposing and subduing all the evils in the humanity that he had assumed, he might purify it and glorify it. With this view of the subject we can plainly perceive that παρεδωκέν ἑαυτὸν ὑπερ ἡμων προσφοράν καί θυσιαν, τῶ Θεῶ, he gave himself up for us, an offering and sacrifice to God,—that is, the human nature which He assumed was rendered pure and holy, and thereby became a proper medium for the Divinity, or Father, to operate upon or through, in order to convey to man that spiritual assistance, which he needed to help him on in the work of regeneration. St. Paul evidently believed this, for he says, Heb. ii. 18. "*For* THAT HE HIMSELF *hath suffered,* BEING TEMPTED, *He is able to succour them that are tempted.*" Also Heb. iv. 15, "*For we have not an high priest, who cannot be touched with the feeling of our infirmities:* BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN."

You object, to what you call a "distorted view" of the vicarious atonement, and as I have published it, you call on me to prove it. This I can easily do; but whether I can make you see or believe, is altogether another matter. You say, "the writer commits two capital errors,—1st, he says that according to this doctrine, the Almighty was not disposed to show mercy, till pacified by the blood of His Son." Here let me ask, if He was disposed to show mercy, before He was pacified by the blood of His Son, why did he not do it? I think it may be fairly inferred, from your communication, that He felt such enmity towards man, that He would not do it. You say, "By virtue of the sacrificial death and sufferings of our Lord Jesus Christ, God is reconciled to us, and we to Him. For reconciliation takes place between two parties, PREVIOUSLY AT ENMITY." When you can demonstrate to a certainty, that enmity is an attribute of God, I can easily believe that He could require satisfaction, and also, that a vicarious one would answer as well as any other. Were you to know of a man,

who had severely punished a child that he knew was innocent, because he was offended with others who had ill treated him, would you not condemn his conduct as altogether unjust? And yet you say God has acted in this manner. Suffer me, dear sir, once more to request you, for your own sake, carefully to examine this subject, and no longer unwittingly to cast such indignity upon the pure, and holy character of God.

Again, you say, "2d. In his statement, he makes out that there are two Divine Beings in the Godhead. This we utterly deny: and the writer must have known this." Now let us examine this subject, and see whether this writer has misrepresented you or not. Take the first article of your creed, which is, "There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in the unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost." In the first sentence of this article, it is asserted, that God is without body, parts, or passions, but in the next sentence it is asserted, that in the unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost. Now, how there can be three persons, without being three parts, is to me perfectly inconceivable; and I presume it is equally so to every body, for I never saw any even of its warmest advocates that could give any satisfactory explanation of it, and the common and only way to get along, is to pass it over as a mystery. And it seems that you do not fully believe this article yourself, for you represent God as being at enmity with man, and enmity I suppose you know is a passion, and a very bad one too. You will admit that the Father is the first person in the trinity, and that He is "very and eternal God," also, that the Son is the second person, and is distinctly "very and eternal God," and also, that the Holy Ghost is distinctly "very and eternal God." It is also common to hear the terms, God the Father, God the Son, and God the Holy Ghost. By such expressions as these, I can form no idea but that of three Gods, or three Divine Persons, or which is the same thing, three Divine Beings. You will, I suppose, admit that the Lord Jesus Christ was a separate and distinct person, and would call him God the Son. And it is common to hear, that God the Son suffered and died, to make satisfaction to God the Father. If such expressions do not convey the idea of more Divine Beings than one, I cannot conceive of any that would. And it appears to me, that you yourself must believe in more Divine Beings than one, for you represent God the Father as having enmity, and surely you cannot attribute such a passion or quality to God the Son.

It would seem as if the Divine Providence could not punish man more effectually, than by fulfilling his selfish desires, according as it is written of the children of Israel, *He gave them their desire, and sent leanness withal into their soul.*